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STANDARD

FOR THE

NATIONS:

OR,

THE WAY

TO

POLITICAL KNOWLEDGE

AND

SAFETY.

In a Discourse from 2 CHRON. XX. 5-13.

BY THOMAS WOOD.

BERWICK:

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STANDARD, &c.

2 CHRON. XX. 5—13.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord before the new court—And all Judah stood before the Lord with their little ones, their wives, and their children.

IN the beginning of this chapter we find, that the children of Moab and Ammon, with some other idolatrous nations, particularly the Edomites (for the children of Mount Seir are mentioned in the twenty-second verse) confederate and came against Jehoshaphat to battle. They were a great company, probably more than a million of men. This vast multitude had suddenly invaded Judah, and were come within less than two days march of the capital, for they were in Hazazon-tamar, which is called En-gedi in the second verse. King Jehoshaphat being informed of this, proclaimed a fast throughout all Judah, which was solemnly observed, verses three and four. The inhabitants of Judah appeared before the Lord in the courts of the temple, with their wives and children, and Jehoshaphat offered up to Almighty God, that prayer, which is the ground of this discourse,

wherein he professes the entire dependence they had upon God, and their belief of his omnipotent power and supreme dominion; owns his merciful *appearing* for their deliverance, pleads the justice of their cause, and their relation to him as his people, and humbly and earnestly implores his aid and help against that great company that came against him. And so pleasing to God was this public act of national piety, that Jehoshaphat's prayer was no sooner ended, but the spirit of God came on one of the assembly, and by him assured the King and people of a complete victory, which the next day was granted, verses 14, 18.

Now by this prayer of good King Jehoshaphat, we are directed in what manner to seek the favour of God; what motives we may urge with him, and on what grounds we may hope that he will hear and help us. And the complete victory granted in answer to it, should greatly encourage our expectation of the success of our arms, it, in like manner, we address ourselves to God, now when our soldiers are going forth against our enemies. From this prayer of King Jehoshaphat, I shall raise the following *observations*:

1. That humble and earnest prayer to God for his blessing on our arms, is one good qualification for obtaining his favour, and

and one good reason for expecting a gracious answer. For, should we neglect the duty of prayer to God, and put our trust in an arm of flesh, he might give us to know, by confounding our devices, that it is not in man that walketh, to direct his steps; but, if we, by sincere prayer, address ourselves to him, for his blessing on our arms, it would honour him, argue a knowledge of our ignorance, weakness, and insufficiency, for the arduous and disagreeable task; and, very probable, obtain his favour, the acceptance of our prayers, and his blessing on our arms.

2. That the almighty power and supreme dominion of God, are a good foundation, on which to build our hopes of success against our enemies. He is the Creator of all worlds, the moral governor of ours; his arm is omnipotent, and his providence universal. He rules over all creatures, rational and irrational, animate and inanimate, whether they be heavenly bodies, air, water, earth, vegetables, animals, or rational spirits; and the great variety, excellent order, rapid motion, exquisite beauty, and mutual subserviency of all things to the good of one another, are proofs of the existence, and manifestations of the mysterious nature and manifold perfections of God; and, as we are his workmanship, and under his dominion, we may, if we be
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approved by him, with unshaken confidence, depend upon him for success.

3. That our being devoted to the worship of the One living and true God, in opposition to the idolatries of our enemies, is a good plea to be urged with God in prayer. They that lightly esteem the One living and true God, and worship Gods of their own invention; or, that worship the living God, by applying to finite beings to intercede with God for them, and offer up their devotion to, or through visible images, made of gold, silver, wood, or stone, cannot be so well-pleasing in his sight, as they that worship him as the Holy Scriptures direct, in spirit and in truth. Therefore, if we be spiritual and true worshippers, we may use that, as a plea with God, when we call on his holy name.

4. That past instances of the signal and merciful appearance of God in our favour, should be gratefully acknowledged in a time of *new* distress, and are very proper to support our faith in God. And here, I hope it will be pardonable, and not altogether unnecessary or useles, if I, at some length, take notice of some of the many deliverances God has wrought out for this nation.

1. *From Popery by the reformation*: when the whole nation was overspread with Popish

pish darkness, ignorance, superstition, and idolatry, which continued for a great number of years, it pleased God to bring forth light out of darkness. He raised up the learned and judicious Wickliff, and Lord Cobham, both which persons made a considerable stand against the errors of Popery. Wickliff translated the Holy Bible from the Latin into our mother tongue. To this Bible he wrote a large preface, wherein he openly exposed the corruptions of the Romish clergy, condemned the worshipping of saints, denied the doctrine of transubstantiation, and earnestly exhorted the people to study the Scriptures. This was the means of opening their eyes to see through the mystery of Popery. Though the reformation was not perfectly brought about till upwards of an hundred and eighty years afterwards, yet now the first seeds of it were sown, which grew up by degrees to maturity.

As soon almost as the reformation was begun, it underwent an eclipse all on a sudden, and was nigh to its being extinguished by the return of Popery. Surely every one hath heard, what havock and devastation the first Queen Mary made! In her reign nothing was heard of but chains and imprisonments, fire and faggots, and all sorts of cruelty, which then raged against Protestants. But as this reign was a bloody
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one, so God suffered it to be but short. This storm happily blew over.

The next reign was that of Queen Elizabeth, whose reign was long and steady; who, as she was carried through the acclamations of the people, in Cheapside, received the Holy Bible, kissed it, and put it to her breast, saying, "This is my chief delight, and shall be the rule of my government." Even the Bishops met her, and she kindly received them all, but Bonner, whom she looked upon as one defiled with blood; she thought that shewing respect to a person so polluted, would seem to give countenance to his crimes. During her long reign, the Papists were constantly endeavouring to deprive us of the Protestant religion, and our civil liberties. The Pope, first of all, anathematized her as an Heretick, absolved her subjects from their oath of allegiance, and then persuaded the King of Spain to assist him in an invasion, that they might, by force of arms, root out the Protestant religion.

Accordingly a prodigious armament was procured, called the Spanish Armada; and in this grand undertaking, they so mightily prided themselves, that they stiled it invincible. This Armada consisted of the greatest fleet of ships that had ever appeared on the British seas. Lord Bacon mentions

tions one hundred and thirty, of which seventy-two were like floating castles. Others reckon one hundred and fifty large ships, besides a great number of small vessels. They were manned with thirty thousand soldiers and mariners, who expected to have been joined and assisted by fifty thousand soldiers from the Netherlands, under the Duke of Parma.

But now when nothing could be expected but the ruin of the nation, God, the Almighty Governor of the world, who hath the winds and seas at his disposal, blew our enemies into destruction: they were driven on rocks, and upon one another, by tempest; and so dispersed and shaken, that but few of either men or ships, returned to Spain. Lord Charles Howard and Sir Francis Drake, fought those of them that had escaped the storms, so bravely, that they scattered and destroyed them to a very few; which was a most terrible wound to Spain in her naval strength. Thus he that sitteth in heaven laughed them to scorn, and derided their vain boastings.

2. *From the Gunpowder Plot.* Now one would have thought, the Papists would have given over all further attempts against us: but, behold, in the very next reign, that of James the first, the most monstrous of all their efforts; the very master-piece

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of popish wickedness was produced in this reign; I mean the Gunpowder Plot, in the year 1605. No sooner did the Papists see that King James was not for their turn, than they devised the most horrid and compendious scheme of ruin that ever was conceived; which was to destroy, at one blow, the very strength and flower of the kingdom, the three estates of the realm, the King, the Lords, and Commons, when sitting, by thirty-six barrels of gunpowder, and so to murder the whole nation in its representatives. This was a contrivance of desperate malice, complicated mischief, and of expeditious and extensive ruin. Were we to ransack the records of time, and memorials of all ages, it would be very difficult to find any thing in history, equal in horror and guilt, and so dreadfully shocking and detestable, as the Gunpowder Plot. This contrivance was of such a nature, as neither wisdom could foresee, nor power defeat; there was no possibility of guarding against it. The contrivance and preparation being wholly out of view, none could be apprized of it before hand; and the execution being so quick and fatal, like lightening, an escape was utterly impossible. The ruin would have been diffusive, it would have taken in friends, as well as enemies, which, consequently was, under God, the very means that prevented its execution. The hand of God was visible
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in the discovery, for it was brought to pass by the most unlikely and improbable means. A popish Cardinal said, it was not discovered without a miracle of Providence.

3. *From Popery and arbitrary power under King James the second, by the Revolution.* The Papists having at last got a Prince upon the throne, who was confessedly of their own persuasion, they now ventured to pull off the mask, which they had hitherto worn; and made such hasty, open, and violent advances upon our religious and civil liberties, that the reformation lost ground daily. And they had within the compass of four years, nearly demolished that comely structure, which had been above an hundred years in rearing. Now Popery began every where to appear openly, and the doctrine of passive obedience and non-resistance, were preached up and inculcated on mens consciences, under pain of damnation. Then did the nation swarm with Jesuits and popish Emissaries of every sort, as with locusts. The Papists now declared it was a great evil to say any thing in defence of the protestant religion and liberties, and some of those who had the courage to appear in the defence of them, were presently imprisoned as offenders against the King's person and government.

But this was but the surface of the evil, for the very foundations of liberty and pro-
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erty were struck at, rights and privileges became precarious, and we were liable to be stripped at pleasure of our ancient charters and immunities, unless we would redeem them by illegal compliances. The very militia of the kingdom, was, a great part of it, put into the hands of profest Papists. The freedom of Parliaments was infringed, and the Sovereign, in league with France, assumed an unheard of power of dispensing with the laws; thus was our constitution subverted. Under the sense of those miseries, and the prospect of their being rendered perpetual, the hearts of all serious and considerate Protestants, began to melt, and to fail them, for fear of those things that were then coming upon them. To speak in the prophetic stile, Joel ii. 6.

But the same divine goodness, which we had before so often experienced, interposed for us here also. God sent us seasonable relief. He put it into the hearts of the principal persons in the nation, to implore the assistance of the Prince of Orange, the Sovereign's son-in-law; and this great and noble spirited Prince did, at our earnest and reiterated intreaties, put his life in his hand, and exposed himself for our rescue, not only to the dangers of the sea, but also to those more dangerous storms, which popish fury and revenge would execute against him on shore. God
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was pleased to crown the generous enterprise with a desired success. That Prince landed at the Tor-bay on the fifth of November, 1688. Soon after which, the unhappy King, who had been grossly misled by popish counsels, and those superstitious and tyrannical principles infused into him, during his exile among Papists, abdicated and fled; and the body of the nation regularly convened, did, in gratitude, and with great unanimity, place the crown on the head of their glorious deliverer King William, of immortal memory. From which time we date the Revolution.

I have passed over the inhuman and bloody massacre in Ireland, in the reign of King Charles the first; when, according to the Irish accounts, above one hundred and fifty thousand Protestants were butchered in cold blood; but others say, double that number then fell, by the cruel hearts, and barbarous hands, of the Papists. And indeed the confusions and distractions, which accompanied almost that whole reign, gave the Papists great advantage against us, which confusions ended not, but with the beheading of the Sovereign.

4. *From the Papists in the reign of Queen Anne.* In the eight first years of which, our success against a popish monarch, and interest abroad, were great and glorious; but,

but, in the latter part of that reign, popish bigots were busy plotting and contriving how to deprive us of the protestant religion, and our civil liberties. So great was their influence with that Queen, that she at last was prevailed on to send an invitation to the Pretender, to come, and take upon him the crown of these kingdoms. But this invitation became the ruin of their scheme, through the overruling conduct of Providence, for the person who was sent with the invitation, went to the Elector of Hanover, instead of going to the Pretender; and, by that means, all their designs proved abortive.

5. I might now proceed to take notice of the deliverances wrought out for us at Preston and Dumblain, in the year 1715, in the reign of King George the first; and at Culloden, in the year 1745, in the reign of King George the second. But, as I am afraid I have already said too much, I shall only observe, That as the rebels in the reigns of both father and son, took much the same rout, so they met with the same fate. Their attempt in both reigns, was to set a popish Prince on the throne of these kingdoms, but a kind Providence rendered their efforts abortive. From a view of the whole, it is evident, that the designs of the Papists, were to take away our religion, our laws, and our liberties;

liberties; but the wisdom, the power, the goodness, and sovereignty of God, were visibly displayed in the whole progress of these grand affairs, and of our salvation.

5. And last observation: That when we are unjustly attacked by our enemies, it is another good reason to hope, that God will appear for us, and give success to our arms, taken up in our own defence. But as the truth of this observation will evidently appear in a farther prosecution of this subject, I shall say no more of it in this place.

All these observations have an evident foundation in the words of our text, and we might enlarge in the illustration of most of them to our profit. But what I more particularly intend is, to confine myself to one only, from the scope and design of Jehoshaphat's prayer, which is this: That God's help and assistance is earnestly to be prayed for, for making our armies victorious. "O our God, wilt thou not judge
 " them, for we have no might against this
 " great company that cometh against us,
 " neither know we what to do; but our
 " eyes are unto thee, our entire dependence
 " is upon thee, and all our expectation is
 " from thee."

Jehoshaphat had a great army, though inferior in number to that of his enemies,
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but he did not trust to it, as well-knowing that nothing was to be expected from it without God's presence and blessing, aid and assistance.

For opening this observation, let us consider, that second causes have their sphere to act in; but God, the first cause, is infinitely above or superior to them. He doth not in our day render means unnecessary by miracles, but he renders them effectual by the concurrent exercise of his own power. We are not to expect that he should defend us, or give us victory over our enemies, merely by legions of invisible angels, when there are men to be employed for such a purpose. He that rules in the armies of heaven, makes use of armies upon earth too, and manages their military acts for the fulfilling his own ends. The Son of God in human shape, appeared as chief captain of the host of the Lord, when Joshua was their visible leader, Josh. v. 14. The word of the Lord also, had the pre-eminence, when the sword of Gideon was drawn, Jud. vii. 18. It is the presence or absence of God, which makes the event of all warlike expeditions, good or bad, prosperous or calamitous. Deborah animates Barak with this, that Sisera would certainly fall into his hand, because the Lord was gone out before him, Jud. iv. 14. And on the other hand, the Psalmist complains

plains, that God made the Israelites to turn back from the enemy, because he went not along with them. "Thou hast cast us off, and put us to shame, and goest not forth with our armies: thou makest us to turn back from the enemy, and they that hate us spoil for themselves," Psal. xliv. 9, 10. Men have their part to perform, but the divine presence and help, aid and assistance, is the principal thing. Upon this account, Moses was not content with the guidance of an angel, without the presence of God himself. "If thy presence go not up with me, carry us not up hence," Exod. xxxiii. 15. Therefore, God's presence and blessing with, and upon our armies, is most necessary and advantageous, and earnestly to be prayed for.

Permit me here to mention three or four purposes, to which the divine presence with our armies is necessary and advantageous.

And 1. The divine presence with our armies, is necessary and advantageous to endue them with skill and prudence, for their proper work. Multitudes of persons engage in this service, who never had the opportunity of improving themselves by frequent practice, according to the methods and rules of art; whom God, nevertheless, can instruct to discretion in the employ-
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ment, as he doth the husbandman, Isa. xxviii. 26. He who is wonderful in counsel, and excellent in working, does therefore frequently chuse, even in this case, the foolish things of the world, to confound the wisdom of the wise; men that have but little experience, and as little wisdom of that kind, to foil the the greatest commanders. What was David, but a raw stripling, that ran from the sheepfold to the camp; and, in a little while, he was set over the men of war, and made himself so famous, that the slaying of ten thousands was ascribed to him, and but thousands to Saul, 1. Sam. xviii. 7. the true cause of which is mentioned in the 12th verse: "The Lord was with him." And David himself makes a particular acknowledgement of it, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight," Psal. cxliv. 1. His hands had been used to the shepherd's crook, and his fingers to the harp; but God taught his hands to war, and his fingers to fight, and he here ascribes to God the glory of his military skill:

2. To the success and victory of our armies, it is necessary that God inspire them with courage. God can easily diffuse a wonderful vigour into men's spirits, by his unseen influence. The presence and blessing of God with an army, creates such an
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extraordinary chearfulness and joy, that when a just and gracious Prince comes into the field, he is received by his subjects and soldiers, with universal acclamations; and, it is thought, that Balaam refers to this, when he says, concerning Jacob and Israel, "The Lord his God is with him, and the shout of a King is among them," Num. xxiii. 21. The presence of God with armies, fills them with such life, that they can look death in the face without paleness or dejection. They value nothing that stands in their way. There is no such fortitude in the world, as that which proceeds from the presence of God. What hardships will men rejoice to endure! What dangers will they prepare to meet, who feel an Immanuel, *God with them!* How does this strengthen men's hearts and hands, and raise them to more than heroic pitch. This quickened Jael, one of the feeble sex, to do execution on the mighty Sicea, the general of King Jabin's army, Jud. iv. 21. and hath often prompted small handfuls of men to be the bold assailants of the most unequal numbers.

3. God's presence and blessing with an army, prevents their enemies from making any remarkable resistance. This God does, where he is present, two ways; in *blinding* and in *terrifying* them. First, in blinding them: I do not mean literally, as God

did to the Syrian dragoons, that the King sent to apprehend Elisha; but, in confounding and perplexing their counsels and designs, and bereaving them of the use of that wisdom and cunning, which they have. When Absolam's conspiracy against his father David was grown strong, God secured David, by turning the subtle and politic counsels of Ahithophel into foolishness, 2. Sam. xvii. 14. God first infatuates those he intends to overthrow; he throws their reason and judgment into a dead sleep, and so hurries their distracted thoughts, that they cannot think one thought to their advantage. If God be on our side, he will make those that are against us, to take such methods, whereby they shall destroy themselves; or, if he be against us, it will be the reverse. Secondly, in terrifying them. There are many instances of this in the Scripture. The Egyptians had their chariot wheels taken off in the red sea, by God's troubling them, and the dreadful apprehension of his fighting for Israel against them, Exod. xiv. 24, 25. And many years after that, it was prophesied, that Egypt should tremble, because of the shaking of the hand of the Lord of Hosts, Isa. xix. 16. The Philistines were frightened with the apprehension of God's coming into the Israelitish camp, when they shouted at the arrival of the ark. King Saul was perfectly disanimat-
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mated, and lost the spirit which he once had, when God departed from him, and in the end became his own murderer, for fear of dying by the hand of his enemies. It is an easy matter for God to change the very tempers of men, from the greatest courage, to the most sordid and shameful cowardice. God can, in a moment, take away the hearts, and dispirit the stoutest enemies, and by that means disable them, and prevent them making that opposition and resistance, which otherwise they would.

4. God's presence and blessing with our armies is necessary and advantageous, by ordering and governing of all those things, which to us appear most casual and contingent. Those things that are wholly out of our power, God can make to serve our purpose, as the same waters which stood up like a wall for the salvation of the Israelites of old, and fell down again for a grave to the Egyptians; so now he can cause the elements of nature to favour us, or to fight against us. In the twinkling of an eye he can do that, which many united hands cannot do in the compass of several months or years. Every ball that is fired, shall enter where God directs it; and the steadiest aims of men signify nothing in comparison of the eye of God. He that covers the heads of his friends in the day of battle, can set up the bodies of his enemies, and ours, as an appointed mark for the instruments

ments of death. The man that drew a bow at a venture, smote the King of Israel, though in disguise, between the joints of the harness, because it was God that guided the arrow, 1. Kings, xxii. 34. So when the stone out of David's sling sunk into Goliath's forehead, which proved his death, and the routing of the whole hosts of the Philistines, we read, that it was God that gave him into his hands, 1. Sam. xvii. 47. Accidents seemingly most uncertain, as well as minute and inconsiderable, frequently carry a heavy stroke in determining victories. Good reason, therefore, had the Psalmist to pray as he did, "Give us help from trouble, for vain is the help of man," Psal. lx. 11, 12. Not vain in conjunction with God, but vain without him. Through God we shall do valiantly. We are the immediate agents, but he furnishes with the active power, and brings forth the happy effect, for it is he shall tread down our enemies.

From what has been said, we may infer :

1. That man ought not to boast of, or trust in, the acquisition of wisdom or knowledge, in an abstracted sense. When there is a wise Prince on the throne, or at the helm of affairs, attended with prudent counsellors, men of understanding in the times, to know what ought to be done in different conjunctaries, or who have wisdom

dom to discern both time and judgment, like the men of Ifachar, 1. Chron. xii. 32. When the direction of the affairs is in the hands of men of knowledge and prudence, of eminent natural abilities, and mature experience: of such as are deep in their searches, cool in their deliberations, and steady in their resolutions; and who understand well the state and circumstances of their own country, and those of their neighbours too; and who withal have the nation's interest at heart, and not merely the aggrandizers of themselves upon the spoils of the people. I say, when the above is the case, man should not put a vain confidence in, boast of, and expect defence and victory from, his great wisdom, or political knowledge, for it is foolishness in the sight of God.

2. That man, even the mighty man, should not glory in his might or power. The wisest counsels cannot manage a war, without hands to execute them. A numerous people, well disciplined troops, a powerful navy, strong alliances, brave commanders, not cramped by private instructions, or procured by knavish ministers; and a courageous people, resolute to defend their interests, are favourable symptoms of success: yet they may be trusted in too much, and prove of no good effect. Let princes, legislators, the military on land, and the navy at sea, and all people
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concerned in war, put their trust in, and expect defence and salvation from the Author of nature, the King and Governor, and Judge of the nations, the Lord of Hosts.

3. That man, though loaded with riches or wealth, should not make them his confidence and boast. Riches are usually and justly called the sinews of war. The wisest counsellors, and best forces, may be of no effect for want of wealth and treasure. War cannot be maintained without riches. Poverty sinks a nation's courage. But if there be plenty, and large funds in readiness, and duly applied for the supply of the army and navy, and not for bribery and corruption, it is a promising circumstance. When wisdom, might, and riches, unite in any nation or people, who is not ready to say, "Happy is the people that is in such a case!" Psal. cxliv. 15. especially, if such a nation or people apprehend themselves to be superior in any, or all of those things, to those with whom they are at war. Such things are of infinite advantage when properly used, in a just cause, and under the direction and assistance of God; yet all these, trusted in, or boasted of, without God, or more than God, or in opposition to God, will not do.

4. That man should put his trust in the living God. For, there are many ways, by which the superior wisdom and omnipotent

tent power of God, can frustrate all human wisdom, power, or policy. He can take the wise in their own craftiness, Job v. 13. and lead counsellors away spoiled, Job xii. 17. How often have Princes been infatuated to reject the good counsels of the wise and prudent, and to follow unreasonable and pernicious advices. Absalom and Rehobohim did so. There are many accidents, which the wisest and most prudent can neither foresee nor provide against, any one of which may baffle the best concerted measures, and produce great changes in a kingdom, government, or people. Or, in the midst of danger, and time of the greatest need, the wisest heads may fall by death; and in that very day, their thoughts perish, Psal. cxlvi. 4.

As to might or power, all human force is nothing without God, and worse than nothing against him. Solomon observes, That the battle is not always to the strong, Eccl. ix. 11. and David, his father, says, That no King is saved by the multitude of an host, Psal. xxxiii. 16. We cannot conclude the certainty of events, merely from the power and probability of second causes. The chances of war are a common proverb. Armies that seemed sure of victory, have been taken at a surprise, and defeated; those who have conquered in one battle, have been triumphed over in another; fatal

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sickness have swept away the bravest soldiers; a formidable navy may be conquered by waves, and shipwrecked in a storm; allies may change sides; the commanding officers in a navy or army, admirals, or generals, may be corrupted, and become careless of a nation's defence; and the officers in an army, that seems almost invincible by any human power, may, by their divisions, ruin it.

As to riches and wealth, the great Apostle Paul has told us, and experience in all ages has confirmed it, that they are uncertain, 1. Tim. vi. 17. How easily may trade be interrupted, and riches exhausted; or God, by unkindly seasons, may send a scarcity of provisions, without which, even money will be of little use, for a nation's defence.

The folly and vanity of an undue confidence and glorying in wisdom, power, and riches, will appear, if we consider, that it is the direct way to hinder their instrumental usefulness. They may be very serviceable, and answer their promising appearance, if they be relied upon under God; but when we rely upon them without an eye to God, we provoke him to blast them, and without his blessing, our governors, our fleets, our armies, will be of no use to us.

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Therefore, as we, in Great Britain, are at present engaged in a war, which is destructive to our countrymen and treasure, let it be our principal care and concern,

1. To secure an interest in the divine favour. The present prospect of affairs is truly melancholy, affecting, and alarming; and loudly calls upon us, to secure the divine favour and protection. God hath a controversy with us. Our sins are the real ground of our national calamities, and the true cause of all our present distresses. As for mercies, we have been highly exalted; but, for our sins, we deserve to be debased. Let us turn to God, and seek him with our whole hearts; confess and bewail our sins in his sight; deprecate those judgments, and that wrath, that is due to us for them; and humbly and earnestly pray to him, for Christ's sake, to pardon them. For, would every one in the nation reform himself, we might hope that the present war would have a good and speedy issue. When evangelical religion flourishes among a people, as, a lively faith in Christ; sincere love to God; acts of love one to another; these are things in which God delight, and were these things prevailing in every part of the nation, we might hope that God would delight in us to do us good.

2. To put our main trust and confidence in God, and not in the nation's counsels,

fleets, forces, and riches, and such like external means of defence. God is almighty in power, infinite in wisdom, and boundless in love; and if we commit ourselves, and our cause, into his hands, with a sincere desire and a pure intention to live wholly to his honour and glory; and evidence our sincerity and purity of intention, by works meet for repentance, and the fruits of the spirit of God in our hearts and lives, we may humbly hope that he will come to our help, and be a wall of salvation around, and the glory in the midst of us.

3. To beware that we do not hate and despise our enemies, as if they were not of the same species with ourselves. For God has made of one blood all the nations of the earth; he is loving to every man, and his tender mercies are over all his works. As Christians, the command of Christ to us is, “ But I say unto you, love your
 “ enemies, bless them that curse you, do
 “ good to them that hate you, and pray for
 “ them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven;
 “ for he maketh his sun to rise on the evil
 “ and on the good, and sendeth rain on
 “ the just and on the unjust. For if ye love
 “ them which love you, what reward have
 “ ye? do not even the Publicans the same?
 “ And

“ And if ye salute your brethren only,
 “ what do ye more than others? do not
 “ even the Publicans so? Be ye therefore
 “ perfect, even as your father which is in
 “ heaven is perfect.”

“ O God thou hast made the earth to
 tremble; thou hast broken it; heal the
 breaches thereof, for it shaketh,”

Note. The 6th, 7th, 8th, 9th, 10th, 11th, and 12th Verses
 of the Text were omitted at the beginning through mistake.

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